/138 cont./

342 bushes and dispense altogether with any construction.

Tree houses are unknown. In any case, they would be possible only in the Kaukau Veld (baobab), since in the Auin region proper the trees are too weak for this purpose.

Each woman has her own windscreen. If she does not have one, she will live under a special bush.

● [882] Young girls and young unmarried men sometimes live in special "girls' houses" or "bachelors' houses," separated according to sex.

34 Any kind of special buildings, like meeting houses, storage rooms, and so forth, are unknown.

514 There is little neatness in the vicinity of the huts. Special toilets do not exist. The sole consideration with regard to evacuation is to be hidden from sight. One finds great accumulations of feces away from the main direction of the wind. The practice of burying excrement, common among the Herero, apparently does not occur.

768 The pontok (windscreen) is by no means a valuable possession. After the owner's death the entire horde leaves the locality. Hence any question about the inheritance of the hut is an empty one.

342 There is no door, and it would not be easy to attach one, considering the construction of the hut. In this connection it should be mentioned that things are left carelessly lying around in the settlements, even when all the people are absent. In any 685 case a theft would be paid for with the death of the thief. Since [151] the Bushman knows the footprints of every person in the region, the culprit would always be found. In this respect the Bushman operates as reliably as the best police dog.

352 They lie upon grass covered with a few tanned hides. There 513 are no other household furnishings.

/139/ C. Food

372 The doro (fire-making instrument) (Fig. 1) consists of two round sticks of the Burkea africana. Several round, flat hollows

[Text continues on page 10]

/139 cont./

412 Mortars are made of wood and have a stone floor. Their
322 construction is extremely laborious. A block of wood is buried in the ground, stamped down, and then hollowed out with the iron point of the lance or a knife. For this purpose, the iron is sometimes heated. Fire is not used. The wooden pestle is furnished with a stone at one end. The stone on the floor of the
[381] mortar is cemented with tree resin.

[379] Burning branches are used as a kind of torch, but only briefly in the vicinity of the fire.

Photograph 18 illustrates the shape of the mortar and the pestle. The mortar is made of soft wood hollowed out with a lance point. Fire is not used to hollow it out (see above).

Household utensils. Two flat stones to pound hard veld
415 fruit. Spoons crudely carved out of wood. Wooden pot or empty
[531] ostrich eggs /140/ with a round hole as water containers. Fre-
[412] quently some kind of decoration is applied. Digging stick pointed at one end.

301 Ornamentation. Unfortunately I did not have time to ob-
531 tain more precise data concerning ornamentation. Ornaments are attached to many objects and consist of such things as ostrich eggs and pipe plugs (which are worn on a string around the neck).

264 Generally speaking, the Auin has three meals a day (morning, afternoon, and evening). If he has enough food, however, he may eat all day long, with the necessary intervals, and, if it is not too cold, even during the night.

There is no special menu. Whatever is available is eaten.
262 The hyena is not eaten because it "devours corpses." The leopard is supposedly not eaten by all the people. The reason for this is unknown to me. The shabrack jackal is frequently spurned because it "is a dog." On the other hand, they like to eat the silver jackal, because it "does not eat vermin."

[858] Young girls who have not yet menstruated and boys before
[882] they have reached adulthood may not eat game meat because if they did, they would "remain skinny."

266 I have never observed any traces of cannibalism. Furthermore, I was told by old, experienced natives of other races (Klipp Kaffir) that they had never heard of Bushmen eating human flesh.

/140 cont./

301 Earrings of Molentza chain; necklaces of glass beads. Rings on arms, wrists, and legs as among the men.

[756] The "Bushman doctor" wears special ornaments that other people are not permitted to wear. Unfortunately, I was not able to obtain any of these ornaments.

[882] Girls, it is said, do not start wearing ornaments until after their first menses.

[796] All the ornaments are worn for dances and ceremonies. The headdress of the women in Photograph 20 is worn only on special festive occasions.

302 [756] [301] The "doctor" has his head shaved smooth. I did not notice a special hairdress. The men frequently stick individual loose ostrich feathers in the hair, while the women like to braid brass or iron beads into the hair. In addition, the women use a kind of pomade made of various pulverized plant parts which are combined with fat from antelope skin.

Men sometimes cut their head-hair with a knife or a piece of glass.

There is no differentiation in hair style between girls and married women.

[386] The hair is frequently dyed with a mixture of fat and red clay. I am uncertain, however, whether or not this is a means of making the hair fall out in places. On the other hand, in that case there would probably have to be another ingredient /141/ in this mixture that I was unable to discover.

In case a beard is present, which does not occur often, it is neither cut nor removed in any other way.

[142] Pubic hair is sparse and is sometimes shaved off (with a piece of glass). It is said that women have no pubic hair at all.

E. Artificial Deformities

A kind of cosmetic of a reddish-brown color is used by the women.

It consists of a mixture of fat and red clay (see Section D above) and is manufactured by the women themselves.

[535] This cosmetic is regarded solely as a means of beautification and is used especially at festivals (dances).

622 At the head of each group is a big man or chief. Though usually considered to be a chief in name only and without any authority over the members of the group, he in fact does exercise considerable influence in the life of the community because in him are vested certain functions, the performance of which are of vital importance to the welfare of his people. [423] The family area with its food and water supply, as well as the fire, are all looked upon as belonging to him. Among the tribes of the Kalahari he is succeeded by a son or, failing such, 621 by the nearest male relative.) Among the *Hei-//om*, on the [582] other hand, the eldest sister's eldest son succeeds to the 591 chieftainship. Marriage in the group being exogamous and patrilocal, the rest of the group consists of male relatives of the chief with their wives and families. The whole group lives in a common werft or encampment which is laid out 361 on a definite plan. The huts of the married families are placed about 15 to 20 feet apart and arranged in the form of an irregular circle 60 to 80 yards in diameter. Among the [184] *Hei-//om* the hut of the chief is always placed in the east, facing, but at some distance away from, the others. In the Kalahari it may occupy any part of the circle. At or near the middle of the werft is situated a large tree which is reserved as the meeting place for the men and for ceremonial [562] and other purposes. Among some tribes women are entirely forbidden to approach it or to join the men when gathered underneath it. Within the circle adolescent young girls and [882] boys are accommodated in separate huts some distance away 342 from each other. Among the more primitive groups the boys are not provided with a hut, but sleep under the tree in the centre. Mature nubile young women either remain in the young girls' hut or occupy huts next to those of their parents, but inside the circle. Old widows and widowers, as also [583] visitors, live outside the circle of the married people. The dancing place is situated within the circle.

184 Huts vary considerably in size and shape among the various 342 tribes. In its most primitive form the hut is four to five feet in height and of very simple design, consisting merely of a semi-circular shelter of branches planted into the ground and covered with grass. Hut-making is the work of women, and a [462] husband does not interfere with his wife's building operations. 166 When it becomes necessary to desert an old camp and establish 342 a new one the site for the latter is selected by the chief, who [623] deposits his household and other effects on the place on which his own hut is to be erected. After the other members have done likewise he proceeds to light a new fire by means of firesticks. Brands from the fire of the old werft may not be used for this purpose. From the fire kindled by him each family then lights its own, after which the women may begin with the building of the huts.

361 In each group area the permanent encampment is situated [312] in the vicinity of the main water supply. When the area is of considerable extent the group, however, moves about from one place to another according to the season and the

the */hawa-omi* in a similar manner. The same procedure is gone through for three or four days in succession. On the last day, after the dancing has ceased, she is presented with various trinkets by the women who took part in the ceremony and, after she has been returned to the */hawa-omi*, the *axarogu*, who are required to remain in the *//gāus* for the occasion, are summoned to pass in Indian file behind her hut. As they pass each presses his scrotum against her hand which is protruded through a very small opening made by her mother in the back of the hut and she touches it with fore-finger and thumb. This is done to protect the *axarogu* against sexual disease (swelling of the testicles) which is caused by treading on the place where a menstruating */gari-khois* has urinated. If she does not touch the scrotum and such a lad should pass behind her while she has her periods, his testicles will become swollen. The same will happen if she were to tread on the urine of such a boy. When this happens the youth is said to be */gou*. After all the *axarogu* have filed past and returned to their hut, an old woman enters the */hawa-omi* and rubs her body down (*/u*) with a preparation of roots, the name and source of which could not be ascertained. Now two of the *ǂkham-khoidi* come forward and take her to fetch water. This is done at a run, the water being brought quickly and placed at the hut of the old woman who rubbed her down. Then two other *ǂkham-khoidi* take her to fetch wood. This is likewise done at a run and after the wood has been deposited the ceremony is over. She is now a woman and known as a */gari-khois*. While the ceremony was in progress a new hut, which is known as the */gari-khois-oms*, was built for her by her mother. In this she now takes up her residence until she marries.

The *ǂgari-khois* is now eligible to marry and she accompanies the married women on their various excursions for food, wood, etc., and associates with them. The food collected during the four or five days following her transition to womanhood is eaten only by very old women, *e.g.*, the one who rubbed her down. After that any food gathered by her is shared with her mother. She may subsequently not go to the veld to gather veldkos while she is menstruating, but must remain in the *//gāus*. On such occasions she is fed by her mother.

Boys are subjected to the ceremony of initiation after reaching the age of puberty and as soon as they are considered to have become proficient in the pursuit of game, especially big game. The ceremony is in reality a test of their powers of endurance and of their skill in the chase. It is always carried out during the rainy season when food is plentiful. All the eligible lads are removed to a spot some distance away from the werft and placed under the charge of one or more of the elders of the group. An enclosure is made round a big tree and in this they are required to live for the time being. They sleep in the enclosure and the elders around the fire which is made at its entrance. Women are not permitted to approach or communicate with them during the course of the

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

them with his moods and when he stopped playing and they went away, they, too, were brooding.

Many young people had come to Nama, and together they made Nama very gay. The boys played a game with wands, throwing the wands at a hummock of ground and watching them bounce off and sail into the grass on the other side, the nearest that Bushmen come to a competitive game, for the young boys like to see whose wand goes the farthest.

The girls played a singing game with a melon. They would stand in a row that formed a half-circle dancing in place while the girl at one end would spring into the middle of the circle and toss a melon to the girl next to her in line. The game is accompanied by a rapid, intricate song of several parts sung in falsetto voices, as pretty to hear as the game is pretty to see, for the girls dance with their arms and heads as well as with their feet, like the dancers of Bali.

At that time there were only two adolescent unmarried girls at Nama. One of these was Beautiful Ungka, the other was her cousin, and they both lived with the cousin's parents at one of the werfs of the people from Gam. They were both extremely beautiful and they were lilies of the field. Since they were their parents' only children, they had no younger brothers or sisters to mind, and did nothing at all from one day to the next but adorn and amuse themselves, and this they did together, for they were the best of friends. They were straight and slender, with pale-gold skin not yet darkened and weathered by the sun of the veld, and they had flat bellies and high, small breasts. Beautiful Ungka had nipples like knobs, rounded like balls. Both girls wore ornamented aprons, soft leather capes—the best that there is. Many bead ornaments hung from their hair and swung when they walked, and almost hid their handsome faces.

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

572 882 574 [303] A sound and a fragrance accompanied them wherever they went; the sound was the sound of their ornaments clanking like crockery, dry and dull, and the fragrance was heavy and sweet, the perfume of the leaves of *sa* and the wood of *tchambuti*, which Bushman women grind to powder and rub on their bodies. We would always hear these two girls coming, for they talked loudly, and a moment later we would see them appear around a bend in the path, one in front of the other, heads high and eyes cast downward, as light and long as two Egyptian sacred cats. Usually they were followed by a homely little girl years younger than they were, a forlorn little creature who would run errands for them and was content to trot after them and be their handmaiden, and usually they were on their way to visit a friend of theirs, a young married girl who was visiting at Toma's werf. When the two beauties would arrive to visit her, their married friend would stop whatever she was doing and the three of them would sit together in some shady spot to string beads or weave blossoms into crowns which they would wear, the blossoms fetched by the handmaiden, who searched the veld for aloes, the only flowers blooming in that season.

882 572 857 While they were stringing beads or weaving blossoms, a group of young boys would gather to play the wand game, and now and then, of course, a wand would land among the girls and the boys would jostle each other to retrieve it. The girl of Toma's werf treated these happenings with gaiety, for she was responsive and kind, but the other two wouldn't even turn their heads to see. Beautiful Ungka had been married, after all, and kidnapped, and widowed and divorced; grown men had fought over her and it was natural that the jostling of young boys would seem trivial. She would laugh behind her hand at them, though, then pull a long face when they would turn around to see.

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

Those were two willful girls, too beautiful, too proud, too much admired, but the young boys couldn't do enough for them. It was one of their admirers who cleared the grass for the werf that the cousin's parents were building, and though the two girls teased and ridiculed the boy all the while, snickering contemptuously at him from behind their swinging beads, he worked on happily until not a blade of grass remained.

But Beautiful Ungka and her cousin were not as sophisticated as they thought they were, really, for when they would hear the music of the melon game they would abandon their poise and decorum to run for the sound, arms waving, ornaments and clothing streaming out behind, and when they found the game they had been hearing they would jump into the middle of it and play with abandon, singing loudly and dancing fast for fun. Also, Beautiful Ungka could spit through her teeth like a man. She could draw back her head and spit ten feet and she did this often, smiling scornfully, an astonishing accomplishment for such a handsome girl. Her cousin used to try it too; she could spit a little way but not nearly as far as Beautiful Ungka.

After all, they were only sixteen. There is a Bushman mood song with these words:

I am tired and old and without people,
I wish I could marry a young girl.

There were so many great fires around Nama that the sky was dark with their smoke, and when the sun rose in the morning, one day shortly after we had got there, we could not even see it until it was far above the horizon and then it appeared red and enormous, murky. In the west two new fires had sprung up, perhaps lit by Bushmen to show where they were

15: Marshall E-5 (1951-1961) 1965
FX10 Bushmen FX10
!Kung

to do so. Lack of privacy makes it almost impossible to keep an affair secret, and violent jealousy and anger can be aroused. Fearing any disruptive force, the !Kung disapprove.

LIFE CYCLE

CHILD TRAINING • !Kung parents are gentle, protective, and permissive with all their children and express their affection especially with babies. It is a most common sight to see fathers fondly kissing them with pursed lips and smacks. The mother, wherever she goes, carries her infant tied to her left side, skin to skin, in a little leather sling where it can reach her breast. When she sits, she takes the infant out of its sling, holds it, lets it nurse the other breast.

The !Kung believe that long nursing is essential to the survival and development of their children and encourage them to continue until they are three or four or older. These people practice infanticide and, in explaining it, say that they must space their babies so that each will be able to nurse long enough to ensure his having strong legs. An infant cannot thrive on their harsh foods, they say, even though they chew the food and put it into the infants' mouths, and the mother cannot support two entirely with her milk, excellent though !Kung lactation appears to be. They supplement the milk with adult food as soon as the child can eat it, so that a child is accustomed to it and ready to be weaned at three or four when the next baby comes. But, even so, the mother weans gradually, letting the older child have a drink of milk occasionally through the day. If the mother does not have or keep another baby but still has milk, she will allow or encourage her child to continue nursing. Other children tend to make fun of a child who nurses until he is six or so, and, in response to their teasing, a child may wean himself quite abruptly.

Babies are naked and, since there are no floors but the desert sand, not much is made of their urinating wherever they are. When they defecate, they are wiped with grass and the fecal matter is cleaned up at once by some older child or adult and carried off. As soon as children can walk fairly well they are led by the hand and encouraged to go out of the werf for their toilet needs, at first for the sake of cleanliness and, as they grow older, for the sake of modesty as well. (!Kung adults are exceedingly modest about uncovering their genitalia. Their incest taboo influences this behavior, I think, very strongly.)

Infants sleep in their mothers' arms. Young children sleep wrapped in karosses beside their parents' fire. Boys from the age of about eleven or twelve sleep at a boys' fire, not far from the family of one of them. Girls at that age go to sleep with a grandmother or some widow, or several of them

15: Marshall E-5 (1951-1961) 1965
FX10 Bushmen FX10
!Kung

513 882 together may sleep near the parents of one of them, but not exactly at the parents' fire.

855 857 Within the frame of protectiveness the parents are very permissive and make few, if any, demands on their children. With no houses and few utensils, there are not many household tasks to assign. Children are not sent off alone to do any of the daily work of fetching water or wood or [136] gathering veldkos. Although lions, leopards, and hyenas tend to mind their own business, they are present in the country and share the water holes with the Bushmen. Poisonous snakes are a very real danger. Furthermore, as the hunters say, it takes a lifetime to learn the country well enough not to be easily lost in the featureless grass and brush. The adults do not let their children out of their sight. In their parents' presence the children imitate adult activities in vital, active play, very engaging to watch, and [868] participate in actual work as they are able. The adults pause to show them how to hold a digging stick, or a toy bow or drill, so that play and learning merge.

524 857 [512] The !Kung have a rich variety of lively group games, with pantomime, singing, dancing, and other rhythmic movements, that children and adults together enjoy playing in the werf when the heat of the day is over. In most of their games boys and girls play separately, but they dance and sing together.

861 !Kung children are never harshly punished. One father said that if he had a boy who was quarrelsome or who disobeyed the rules—for instance, the absolute rule of the !Kung against stealing food or possessions—what he would do about it would be to keep the boy right with him until he learned sense. The children on their part do not often do things that call forth 857 156 punishment. They usually fall in with group life and do what is expected of them without apparent uncertainty, frustration, or fear; and expressions of resistance or hostility toward their parents, the group, or each other are very much the exception.

881 [173] [171] [562] [535] [534] [302] [304] PUBERTY • When the fathers of the present old men were young men, the Nyae Nyae !Kung adopted the ceremony of the *Choma*, which they said was taught to them by a !Kung man who had married into another language group in the south. The *Choma* resembles some Bantu initiation ceremonies at certain points. The men who have had the ceremony and are therefore *Choma* owners take the boys to a place far enough from the werf to be out of hearing of the women, who, the !Kung claim, would die if they heard some of the *Choma* sounds. The men and boys dance all night for several nights to special *Choma* songs with special rhythms that differ from those of the other dances. A secret bull-roarer plays a part in the ceremony. At the end the boys are scarified with a vertical line down the middle of their foreheads and are given a special *Choma* haircut. Circumcision or other genital operations are not practiced by the !Kung.

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

exists among the *Hei-//om* in common with other Bushman tribes." Within the circle of huts towards the south is the hut of the adolescent young girls, and towards the north that of the adolescent young men; mature marriageable young women occupy huts next to those of their parents in the circle. Old widows and widowers, as also visitors from any neighbouring group, live outside the circle of married people. The dancing place is to the west within the circle.

"The large tree (*/heis*) in or near the centre of the *//gaus* is reserved as a meeting place for men for ceremonial and other purposes. Women are entirely forbidden to approach it or to join the men when gathered underneath it. To this, however, there is one exception, namely, the wife (*gei-khois*) of the *gei-khoib* may go to it to obtain fire for kindling the principal fire (*/ou-/ais*) or for other menial purposes when required by her husband. With the exception of the chief nobody is permitted to live in close proximity to this */heis*. Under it is made the first fire (*/hei-/ais*) on the establishment of a new *//gaus* and underneath it is deposited, for distribution, all meat killed in the chase."[1]

Fourie speaks of this camp arrangement as being present among all the Bushmen in the northern parts of South-West Africa,[2] but the only confirmation for this statement is given by Vedder, who just hints at a similar arrangement of the camp among the Kung. "Where several families live together," he says, "the huts are ranged in a circle, the head of the group ("Dorfälteste") living in the east."[3]

Each family within the group has its own hut. Where the families are polygynous, the wives may live together in the same hut if they get on well; otherwise each will build herself a separate hut. Children sleep with their parents until strong enough to go about by themselves. The bigger boys and young bachelors sometimes share a hut together, but generally they sleep out in the open under a tree, and only in very wet weather will their mothers in co-operation build them a hut. Unmarried girls too old to sleep with their parents also share a separate hut. An old widower may live alone, or with a boy; a widow and her little children, where they do not live alone, are generally quartered with the girls.[4]

The huts themselves (Plate VI) are somewhat crude, consisting as a rule merely of a semicircular shelter of branches planted into

[1] Fourie, "Customs of the Hei-//om Bushmen," 32. [3] "Bushmen of S.W. Africa," 86.
[2] "Grammatik der !Ku-Buschmannsprache," 6.
[4] D. F. Bleek, *The Naron*, 4–5; Fourie, "Customs of the Hei-//om Bushmen," 32; Kaufmann, "Die Auin," 138.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FX10

adolescent boys, who remain in the camp for the occasion, are summoned to pass in single file behind her hut. As they pass, each presses his scrotum against her hand, passed through a small opening made by her mother in the back of the hut, and she touches it with forefinger and thumb. This is done to protect the boys against swelling of the testicles, which is believed to result from contact, direct or indirect, with a menstruating woman or anything associated with her. After all the boys have filed past and returned to their hut, an old woman enters the girl's hut and rubs down her body with a preparation of roots. The girl is then ceremonially taken to fetch first water and then wood, which she brings at a run and places at the hut of the old woman who cleansed her. After these have been deposited the ceremony is over. This fetching of water and wood, together with the cleansing, no doubt symbolizes the return of the girl to the normal occupations of her daily life.

She is now a woman eligible for marriage, she lives in a new hut built for her by her mother, accompanies the married women in their daily occupations, and associates with them. The food collected by her during the four or five days following the ceremony is eaten only by very old women, e.g. the one who rubbed her down. After that any food she gathers is shared with her mother. On subsequent menstrual periods she may not go into the veld to gather veldkos, but must remain in the camp, and is fed by her mother.

In many of its details this ceremony closely resembles the puberty ceremony for girls among the Hottentots. There is a strong probability that it may even have been taken over from the latter, by whom the Heikum have unquestionably been influenced to a considerable extent. At the same time, in the seclusion of the girl in a separate hut, the avoidance of contact with men, and the performance of a special dance, this ceremony also presents features noted in the corresponding ceremonies of other Bushman tribes. The differences apparent between it and the others may therefore be due merely to the fact that it has been studied and recorded in much fuller detail. Without further study of the other Bushman tribes no definite assertion can be made on this point.

The puberty ceremony for girls among the !O Kung of Angola differs in several important respects from those already noted. Every girl, at her first menstruation, is placed in a separate hut, and kept there until the new moon is seen. A dance is held in her honour on the first nights; both sexes take part in this, but not the girl herself.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FX10

at Sandfontein powdered acid roots are rubbed into the wounds to keep them from closing as they heal, but no colouring matter is applied; further east, however, according to Passarge, wood ash is rubbed in to make the wounds black. All men in the North-Western tribes have these cuts (see Frontispiece), which are supposed to make them "see well", i.e. to bring them good luck in hunting. After this operation the boys are permitted to return to the camp. They are now regarded as men, they can marry, and they take part in the councils of the men and associate with them.

The rites described above appear to exist only in the North-Western tribes. There is no definite record of any puberty ceremonies for boys among the Southern Bushmen, and according to Miss Bleek the */nu//en*, one of the tribes falling in this division, distinctly denied that such ceremonies were held by them,[1] while in the same way their existence among the Namib Bushmen is emphatically denied by Trenk.[2]

It should be mentioned here, however, that from information obtained by Orpen from a member of the now extinct tribe of Basuto-land Bushmen it appears that there were certain dances connected with religious beliefs, the secrets of which were known only to the men initiated into them.[3] Campbell also records a dance of these Bushmen as described to him by an informant: "When the Bushmen dance, Ko (a deity) sometimes comes and informs them where game is to be procured; and when any animals are killed, certain parts of them may only be eaten by particular persons. She is a large, white figure, and sheds such a brightness around, that they can hardly see the fire for it; all see and hear her as she dances with them . . . They cannot feel what she is, but should a man be permitted to touch her, which seldom happens, she breathes hard upon his arm, and this makes him shoot better . . . After Ko comes up from the ground and dances a short time with them, she disappears, and is succeeded by her nymphs, who likewise dance a while with them."[4] The description of this dance at once reminds one of the puberty dances for boys among the North-Western Bushmen, where Huwe or Hishe also comes and dances with them, and there is the same suggestion that the ceremony is in some way connected with hunting; but there is nothing definite either in Campbell's account or in Orpen's to indicate that the dances referred to by them were in any way connected with puberty ceremonies for boys.

[1] *Comparative Vocabularies of Bushman Languages*, 10.
[2] "Buschleute der Namib," 169.
[3] "Mythology of the Maluti Bushmen," *Folk-Lore*, xxx, 142.
[4] Campbell, *Second Journey into South Africa*, ii, 31–2.